

OBSERVATIONS

A N D

REMARKS

O N

Mr. SEAGRAVE'S

CONDUCT

A N D

WRITINGS.

I N W H I C H

His Answer to the Rev. Dr. TRAPP'S
Four Sermons is more particularly con-
sidered.

*It grieveth us to look upon him; for his Life is
not like other Mens; his Ways are of another
Fashion.*

W I S D.

L O N D O N:

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OBSERVATIONS

THE MARKS

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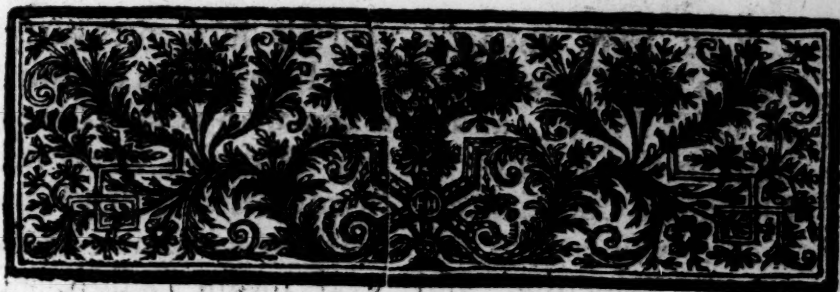
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A
LETTER
TO
Mr. SEAGRAVE.

S I R,



It must be with some Concern, that any real good Man looks upon the present Debates between the Ministers of Christ, those who are called his more immediate Servants and Professors of his Name and Religion. Such a Man who has the Welfare of this Religion at Heart, will be sorry to see any Instrument laid towards the subverting or undermining it through the Sides of its Supporters.

You have engag'd yourself in Controversy with a Gentleman (as far as I can judge of him) of strict Piety ; and One too who is no Dishonour to the Country or the Age he lives in. Upon my Conscience, I firmly believe, his Proceedings in regard to Mr. *Whitfield* sprang from a good Principle, and well meant Design. I think too, he has behav'd in the Affair as a Clergyman and a Christian. Had he committed any great Errata herein (which I confess does not appear to me) it would have been kind, and indeed becoming to have look'd upon them more calmly as Defects of Judgment, to have avoided Ridicule and Virulency of Expression, and in regard to the Character he has always bore in both the above mentioned Denominations, to have us'd a little more Decency and Good Manners.

SIR, I know you not: 'Tis true, I have heard of you lately as an Author, and must confess I was sorry for it, when I was acquainted which Way you bent your Quill. The Clergy, and hence the Church have full Enemies enough already, without additional Clergymen to consult the Ruin of both, and lay the Ground-Work for entire Demolition. Before I read your late Performances I heard you was a Clergyman, and did then and still do, I own, wish it otherwise. And tho' I had been apprized of this, yet, in your last Piece against the Doctor, amidst your earnest Pleadings for those of another Communion, I was almost led into a Perswasion of your being a rigid Dissenter ; sometimes forgot the Account I had heard of you ; look'd upon *M. A.* as no infallible Mark of Distinction, and frequently consider'd you as a Person different to Dr. *Trapp* both in Principles

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ples and Profession. So strangely has your Pen betrayed me into Forgetfulness, and biaſſed my Conjectures. After all, I judg'd you an hearty Methodiſt, and made no Doubt but your chief Glory was in a Title, which I hope I ſhall never envy you ſo long as I have any ſettled Reason and Senſe to direct me.

BUT notwithstanding theſe Reflections, I did not fit down to your Writings with Prejudice, nor did I immediately either upon or after Reading, reſolve with Precipitancy and Ill-nature to trouble you with an Answer. I could wiſh there was no Room to think this was the Caſe lately, and of there being a Reſolution fix'd to answer the Doctor, even before his Publication appear'd. In regard to myſelf I may ſafely ſay, frequent Peruſals and Compariſons of your Piece with the Doctor's, occaſioned my giving you this Trouble. Nor do I now write it to foment the unhappy Controverſy, or lay a freſh Fuel for the Fire to feed on. I make Declaration in the Beginning, as you at the latter End, that Truth is my Object. I am not your Enemy, but am proud enough to profeſs myſelf Mankind's Friend; and whiſt I take the Liberty of looking over your laſt Pamphlet, adviſe them to lay aſide Prejudice and Confuſion in this Affair, to look calmly into it, and embrace Truth where it really is to be found. In doing this, I ſhall pay that Deference which is owing to a Clergyman and a Gentleman, ſhall animadvert with Candour, and hope you'll ſo receive my Sentiments. I am not now entring into a Diſpute, for as it was more my Deſign to give the World my Opinion of Mr. *Whitfield* hereby, than to take to Pieces all you have ſaid, this, very probably, will

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will be the first, and the last Trouble I shall ever give you. However, as you are so strenuous an Advocate for this Gentleman, and your last Piece against the Doctor is publish'd in manifest Vindication of him and his Proceedings, I think it will be proper, before I speak my free Opinion of him, to consider impartially how far, what has been said for him clears up his Character, and how much his best Friend has done for him.

I shall endeavour to be a little methodical, and to point out thro' each Paragraph in the first Part of your Book what seems to me most exceptionable. I shall say very little to the latter Part, for really there seems to me very little necessary to be said. I shall not, however, (foolishly nice) reflect upon every Word and Syllable, and cavil only to multiply Words.

You call, Sir, your Pamphlet an Answer to Dr. Trapp's four Sermons against Mr. *Whitfield*. I have more than once perused it, and either my Apprehensions are faulty, or you have very much strayed from your Purpose. Very near half your Book is spent in what you may call, if you please, a Vindication of the Methodists from being over-righteous; but to me it rather seems a Vindication of the Dissenters. But allowing the first of these Points to have been your Aim, methinks you have widely missed it; at the same Time too, 'tis much to be questioned whether there was any need to have given yourself that Trouble, or any Occasion for such a Vindication. It would have been a more friendly Part to have proved them honest Men and truly righteous; and then, I believe, neither Dr. Trapp, or any of the more understanding Part of Mankind, would have
opposed

opposed their Measures. But this might have required some Pains; and indeed few are the Strokes of Art or Labour throughout the whole Piece. The former Leaves of which discover (I think) scarce any Thing material or circumstantial; if they do contain any thing worthy particular Notice, it is Compliment to the Dissenters. The grand Charge of Enthusiasm against Mr. *Whitfield* is a great while deferred, and when at last brought upon the Carpet, very little urged to clear him from being possessed with it. You then proceed to prove that there is such a Thing as Inspiration; which I believe no Man ever denied that believed the Scriptures; but Dr. *Trapp* and all Men might seemingly without a Contradiction (as far as we have hitherto seen) deny the extraordinary Effects of it in Mr. *Whitfield*.

You open your Work with an half Apology for publishing it; intimating, that had Mr. *Whitfield* been present to have done himself Justice, you had not undertaken it. But, Sir, the very next Paragraph would almost enforce Usto think this was not the Occasion: but that the Design was long before premeditated. Your Ridicule of the Doctor's swelling Performance, foretold by all our News-Writers accidentally in the same Words, after the Sollicitation of four Parishes before it could be obtain'd, speaks very little Sense, very great ill-Nature, and, in short, carries with it no small Specimen of Hate and Rancour.-----This Sentence softned, and indeed entirely omitted, had been more of the Gentleman, and much more of the Clergyman and fine Scholar.

You seem to mourn Mr. *Whitfield*'s Absence, when the Doctor publish'd his Sermons. I don't know

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know how great the Grief of the rest of Mankind may be upon this Occasion. Perhaps, it may be in great Measure wip'd away upon your appearing in his Stead: And whether Dr. *Trapp's* Concern is hence much increas'd, he best can tell. Men who know the Doctor will, I believe, be apt to answer in the Negative; and perhaps, give in their Verdict of the little Room there is for a Gentleman of his Years and Learning, to look upon Mr. *Whitfield*, or (you'll excuse me, Sir,) even yourself, as any formidable Antagonist. At the same Time too, I am far from believing the Doctor's preaching and publishing, proceeded from any Rashness or Resentment. Men of his Age are generally arriv'd to a more sedate Way of thinking, and are apt to reflect twice, e'er they resolve once. As to Resentment,——for what, Sir? —— You'll say, perhaps, from the Motive of Interest, — Why so? Could Mr. *Whitfield* lessen that? We trust not— This however, I think, must be your only Reason; for Mr. *Whitfield* had not abused the Dr. till after (the now publish'd) Sermons were begun to be preach'd, and then indeed, he (*i. e.* Mr. *Whitfield*) bestow'd his Resentment, and you have back'd it. Upon what Facts and Arguments you have effected this, the World must judge; which, however perfect, it may deem your Performance, may, in my Opinion, descry that very Principle, wherewith you charge the Doctor, to be at the Bottom.

THE third Paragraph, mentions the Doctor's Text. *Be not righteous over much, &c.* —— as judiciously chosen. —— I believe, it has been observ'd to be so, without Sneer and Ridicule. And the Reason is very obvious. Nothing throughout the Bible, could have been more

more natural, and better adapted. A Man of any Capacity, at the Reading of this Sentence, might with Justice and Readiness apply it to him whom of all Mankind it most concern'd. This the Doctor perceiv'd, and accordingly made use of it in Hope that his Reader would supply the Application, and carry it for him to the Cause before us, without the least Hesitation. It may be presum'd many an intelligent Reader has done this. And thus, as it often happens, *amalo Usus*; hence appears the Judgment of the Doctor's Choice, and there arises a Beauty, where was design'd Laughter and Disgrace.—But after all, has the Doctor made good Use of this Handle, has he hence prov'd his intended Object Mr. *Whitfield* to be under such Predicament by particular Circumstances? — To have done this minutely would have been an unnecessary Trouble, and to no Purpose. The Text, you nearly intimate, (which makes much for our Side,) points out to the Audience, the Man against whom it is levell'd. The Doctor stated the Notion and Nature of Extremes and Excesses in Religion; he drew the Portraiture, and Mr. *Whitfield* daily appear'd in Publick to answer the Description. This Gentleman laid himself open to the World, to give them Room enough to form a Judgment of his Practice. He commenc'd Author e'er the Foundations of Learning could be well laid, and deliver'd Sermons and multiplied Discourses, the Manner and Method of doing which, entirely perverted the Use of Preaching. The Doctor then forbore to descant largely upon Particulars with which every Body was acquainted. His Reasons were perhaps more than one; such as seeing it unnecessary, perhaps thro' Candour, and hence chus-

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ing to omit many immediate personal Reflections, which must necessarily have arose from summing up each Branch of Mr. *Whitfield's* Character, and contenting himself with only hinting at the raw Novice, (and his Years will not admit him a much better Title in Divinity,) he concluded this Head of Discourse, and pass'd on to Reflections of greater Consequence. The Doctor perhaps may in other Places have dropt a warm Expression or two, and may have been somewhat angry, and so must every thinking good Man be. But his Anger does not, I think, arise to a Degree, either of Sin or Folly. No, Sir, was he more so in the good Cause he is engag'd in, he would not be liable to that Imputation. God, his Maker, and his Master, his Church and his Religion is concern'd, and if Growth of Vice cannot overturn it, Excess and Affectation of Righteousness at last may. Mr. *Whitfield's* Doctrines and Practices, without being misapprehended, will do no Good. Immoderate Fastings, Preaching and Praying, outgo the Precept of the Gospel. The pretended excessive Christian may probably at last degenerate into no Christian at all; — or, if Mr. *Whitfield* (as he would have us believe,) can arrive at that Pitch and maintain it himself, yet, we know of a Surety, it will be very difficult with all his Doctrines and Perswasions to induce others to follow his Examples. People of any clear Perception will discern how much it favours of the Pharisee of old, and will be apt to remember that excessive Righteousness, (or at least a Pretence to it) fail'd of that Applause from him who best could give Applause, which the humble Publican receiv'd and was bless'd with. Mr. *Whitfield* runs into Extremes in every Thing he takes in Hand; his Deliveries
are

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are contrary to and inconsistent with *Solomon's* salutary and prudent Caution, and are so far from tending to Good, that they apparently tend to Harm. This will better appear when we come to pick out the Ingredients of Mr. *Whitfield's* Character, and specify his Conduct.

THE four next Paragraphs pass we by. Your Eighth observes, that little was objected against the Methodists at first of that deep Kind now insisted upon.—Very well, Sir! This does not affect the Clergy much, I hope—You would not have a Man branded with the Name of Enthusiast (in it's worst Sense) till he has prov'd himself so. Till he gave this Proof then, the Clergy were silent, when he had given it, they, as their Duty and Conscience urg'd it, mentioned his Name with Reproach and Contempt. The Fanatics and Presbyterians of old, were at first admitted as Men prudent enough to settle the Affairs of their Country in Parliament, and were not immediately apprehended to be fill'd with Seeds of Venom and Faction, nor were stil'd Murtherers, till they had kill'd their King. Every Thing at the Beginning went on still and calm, and the Mystery of Iniquity work'd by secret and (for a while) unsuspected Grounds; but when Opportunity serv'd, and Powers were multiplied, the Flame was kindled and broke out too fierce to be allay'd.—I do not make a Comparison betwixt Mr. *Whitfield's* and the Methodist's Scheme and this; only so far, that these were not infamous till their Actions shew'd they deserv'd it; nor were our Enthusiasts branded till their Professions and Actions consequent thereupon, demonstrated their being such. Mr. *Whitfield* behav'd at first in part like a Clergyman, but never altogether so 'tis too well known. He had not then

publish'd any Journal ; and those now publish'd are Works which never should, and, I hope, for the Safety of Futurity, never will be forgot. Then he was look'd upon as an impudent bold Man, but since as a wicked Man. *Nec injuria.* —For when, tho' an Ecclesiastick, he oppos'd all Ecclesiastical Maxims, and ran counter to all the Authority of that Church, to which Church and its Authority he had before solemnly subscrib'd, he was then, and surely with Justice, deem'd a Novelist ; and when he daringly pleaded the Impulse of the Holy Spirit for these irregular Proceedings, he was then, with equal Justice, deem'd from his own Mouth an Enthusiast. Whether he is an Impostor, God only knows.—Time may shew, what we cannot fathom now.

Mr. *Whitfield*, (*Pag. 7.*) was indeed evidently necessitated to quit the Clergy's Pulpits,—the more evidently, the more to the Clergy's Honour. A Man who sinks the House of God below a Play-House, and turns his Religion to Farce, ought not to be permitted a second Time either to affront the Majesty of his God, or abuse his Fellow-Creatures. Mr. *Whitfield* did both, —and himself now makes the Discovery, that a (*Pag. 7.*) Minister's Function (however exercised) can subsist longer than he either absolutely, or in almost any Measure coincides with the Majority of his Brethren, or shall think as his Diocesan thinks ; in short if he opposes the one, and insolently braves the other.

HAD Truth and a good Example (*Page 6.*) been the Motives of Mr. *Whitfield's* laborious Preaching, he had surely been more seasonable ; and thence have shew'd how worthy they were to be embrac'd. Then probably, (if he is a Man
of

of Parts and Abilities) his Studies have forward-
ed some Degree of Reformation ; and then he
might as an honest Man and a Christian, have
done his Religion some Service, at the same
Time that he (had cool Reason been his Guide)
demonstrated that the Gospel did circumscribe
Religion to Decency and Order, and banish'd
Rashness and Ridicule from its Borders. If the
Means and Manner of our Address to God be of
any Signification, then the Delivery of Truth is
a Matter of some Importance, nor is it equally
valuable in a Field or upon a Common, as in the
House and Temple of God, of the Great and
Dread God, JEHOVAH.

SOME of the prior Words start a Surprise that
Mr. *Whitfield* should be condemn'd for too fa-
vourable an Opinion of those of a different Com-
munion. But surely this is not so strange, (*Pag. 6.*)
so very strange, as that a Clergyman, who before
his Initiation into the Holy Office, knew the
Forms and Ceremonies of the Church he was go-
ing to inlist himself into, yet notwithstanding
did enter into it, subscrib'd solemnly to it's Ar-
ticles and Ordinances, and then derided the Ob-
servance of Place and Custom in Worship as Fol-
ly and Bigotry. Not even sticking here, but
abjuring (as it were) it's Forms, it's Establish-
ments and consecrated Ground. This may be
perhaps your private Judgment. Be pleas'd
then to peruse the Thiry-fourth Article, *Of the
Traditions of the Church.*

You will not, I hope, take the first Part of
the Article as an Handle, that hence Traditions
and Ceremonies of the Church, may be chang-
ed and diversify'd at any Time, and in any
Manner, according to any Individual's Fancy
and Humour.—The Close of it informs us, that
this

this is to be done only by National Church Authority.

Pag. 7. Last Paragraph broaches an Opinion of yours, which I shall leave to the Judgment of the Publick, only with this Reflection: That Christianity has indeed been reckon'd as old as the Creation, and that the Ten Commandments seem of long standing enough to be eras'd. Never surely were they in more Danger.

WHAT you are pleas'd to call your last Sense (*Pag. 8.*) of being righteous over-much, is the Christian's Reliance upon his own virtuous Performances for Salvation. I really don't see any Occasion for such a Concession, but supposing we should be upon the Extreme herein, surely Mr. *Whitfield* is as much in his Scheme. You would have done well however to have enlarg'd somewhat hereupon, and made this appear. We do not (as far as I can see) trust too much in ourselves; not from our own Merits but those of Christ we hope for Salvation, and we pray at the same Time for the Assistance of God's Grace to strengthen our Endeavours, towards the Attainment of it. We do not indeed stretch our Religion to that Excess as to pray without ceasing. Seasonable Prayer and Devotion we preach and (I hope) practice: --- Such is indeed the common Language of our Pulpits, and such, we trust, will be, till some better than the present Opposition shall paint the Error.

It is farther alledg'd, that the Methodists associate too much with the Dissenters and even agree with their Sentiments and Doctrines. And do they indeed do so? your Reply confirms it. Is then Mr. *Whitfield* a Churchman or a Dissenter? They keep the old Truths, and he too with them - Pray, Sir, what are these old Truths?

I hope,

I hope none of those old Inventions mention'd in the preceding Page; this will turn to Mr. *Whitfield's* Prejudice. They are Truths, I presume, of Divine Establishment, absolute and undeniable Branches, perhaps, of that old substantial Divinity mention'd Page 26. Regeneration and Justification. - If so, 'tis to be presum'd we have had for Years past and still have many in our Communion who understand these Points tolerably well, and that our Church teaches and maintains a suitable and sufficient Sense of them. If the Manner in which we handle these Points is to be call'd an old Invention, we may allow it, at the same Time we cannot discern our Error in so doing, notwithstanding Mr. *Whitfield* and his Party may denounce us Damnation for it. We think too we observe a decent Simplicity in our Concerns. We do not endeavour to engross all Learning, all Knowledge and Religion to ourselves. No Communion is more moderate; and there is that universal, or at least, general Principle of Love and Charity (in all Senses of the Word) amongst us, as is wish'd for from other Quarters. It is the Policy and Interest of a Few, little else, (*Pag. 9.*) which has now attempted to monopolize religious Truth. A few Leaders, 'tis too true, at the Head of implicit Numbers, have possibly committed more Depredations upon Truth, than has any other Accident under the Sun: And give me Leave to add, Sir, in the present Posture of Affairs, 'tis more than probable, a few may commit the same again.

AND happy is it for us from this bare Consideration, that Men are not to be taken in Deceits. Who are not sway'd by any Denomination,-----who do not hunt after Religion but embrace

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brace and persist in that they have once found to be right, and (you'll give me leave to say) Orthodox. Many wise Men (*Pag. 9.*) we hope there are in the World, who understand what they profess, observe (not an affected but decent) Seriousness in Conversation, and (as far as human Powers will admit) a real Abstinence from Vice and Immorality; and yet conform to the Use and Ceremonies of the Church, and agree (why should we not be charitable enough to suppose it?) in more than bare Theory, with what the Generality of it's Ministers teach. Such will ever abide in the Church,----Persons of different Notions, Methodists may and no doubt will draw from it; ---- how much to their present or future Welfare we shall not presume to determine. But this they do, as far as we can understand, because they (at best but) think they see more real Knowledge and Religion (*Pag. 9.*) at present amongst the Dissenters, than is commonly seen in our Church. Supposing it so, yet by the Way bad Livers are no Proof against the Purity of the Church itself.-----But, Sir, when Mr. *Whitfield* does by any proper Means, either Printing, Preaching or Practice, approve himself to the World, a Man of real Religion, and arriv'd himself at true Knowledge; We will then own him a more meet Distinguisher betwixt Communion. At present, we allow both him and you, Sir, very ready Advocates for the Dissenters, for whom you plead so strongly and strenuously in the latter Part of this Paragraph, (*Pag. 10.*) as would take no little Compass to answer.

You greatly assist the Doctor, in your Account of the unhappily mad: ----- I assure you, Sir, I would not willingly believe so sad to be the Effects

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fects of a Clergyman's Preaching.-----*Nec tantum Religio potuit suadere Malorum.*

IF any Doctrines can produce such terrible Consequences, those of Election, Reprobation, the Gift or Denial of the Holy Spirit, and such Points as these unguardedly handled, and Excesses in Religion strictly urg'd, may, seemingly to me, tend soonest of any to create either Presumption or Despair. The End of these have been and may again be fatal. Madness has more than once been the Consequence of the Latter. As to the Object now mention'd, I wou'd not ascribe his Misfortune to the Methodists, tho' really the Circumstances seem to force such a Conclusion. For after all, tho' it may be very difficult to know always the true Grounds of Madness, (*Pag. 10.*) and many may be the Extravagancies which Persons in these unhappy Disorders may fall into, yet, I believe, the Circumstance they chiefly dwell upon, is generally judg'd to be nearest their Heart. The Man, you say, rav'd much of Mr. *Whitfield* and sung the hundred Psalm. What are we then to conjecture? Possibly, however, he was not the Occasion of it.——I would, methinks, very willingly believe so, and shall wave this Subject, with sincerely hoping that the Doctrine which should have promoted both his temporal and spiritual Welfare, was never made to conduce so much to his Misery, as to distract his Thoughts and draw them from a proper Contemplation of another World.

BUT before I leave this Paragraph, wherein this Circumstance is related, I cannot but take

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Notice

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Notice of your Conclusion of it. Your Reflection upon Dr. Trapp (*Pag. 11.*) amazes me.---- To the best of my Remembrance I never met with any Thing more rude, ill-natur'd, disingenuous and ungentleman like in all the Writers I ever read. *Hackney*-Scriblers will rail—but you, Sir, are a Clergyman, and wrote to a Clergyman; one perhaps, of as much Learning, and of more Years than yourself. This Consideration should have had some Weight. I protest I am sorry you betray'd yourself.—But, Sir, if you are unhappy in the want of Breeding, you are to be pitied,--- and this is the only Excuse can be made for you. —A Clergyman is generally esteem'd as a Gentleman and a Scholar, of genteel Education and good Learning.—And is it thus a Man of such a Character can write in Disquisition of Truth? thus revile and upbraid in a low and ungenerous Manner, and pitifully reflect upon the Faults and Imperfections of Nature,---Fye on't! The Man who rubs your Shoes might have equall'd, but could not have surpass'd you.—He who sweeps your Door had been asham'd of it. Passion brings Convulsions, Sir! ----- The Reflections may be of some Service to you, consult your own Welfare and learn to pity yourself.

HAVING darted your Sting, the Poison of which returns into your own Bosom.---- You proceed to a Confession (*Pag. 11.*) of some Instances of Folly being imputable to the Methodists. But to ballance this, you say, it is remarkable great and undoubted Reformation has arisen upon the Manners of the Age by the Itinerant's Preaching. This begins to be visible, and nothing but
Obsti-

Obstinacy or Envy can deny it.--- Sir, I do deny any such Appearance, tho' I would not be foolishly perverse and obstinate any more than I would envy Mr. *Whitfield*. What great and undoubted Reformation of Manners is there visible in the Parts where Mr. *Whitfield* has been? Is the Name of God more sincerely magnified than it was before? No, Sir! ---- I speak what I know, I have heard it made a Jest off, after Mr. *Whitfield* has proclaim'd it upon the Common.---Does real Religion sensibly increase? Is Truth and Honesty more conspicuous and apparent in any Parish which he has alarm'd than it was before? Does the Drunkard leave his Liquor, or the Debauchee his Mistress the sooner in Remembrance of Mr. *Whitfield*? Far from it, Sir! ---- so far that he who repair'd to the Field to hear the Preacher, disguises himself at the next Alehouse he comes at; and as to Debauchees of other Kinds, Prostitutes are known to swarm at such a Meeting, and make Merchandize there as at a Country-Fair. It might be indeed, as Vice has got to such an Head, that an Angel from Heaven could not mend these Impieties.--- I don't therefore blame Mr. *Whitfield* for Non-Conversion, but only speak this to shew that his Preaching cannot avail farther than that of other Men,---nor indeed so far, since as he does it with less Decorum and according to the common Notions of our Country, People look upon his Practice of this Sort as a Start of somewhat they know not what, and just hear without regarding it. Their Actions prove this; since, as I have just observ'd, they no sooner leave him, than they are at their favourite Vice. And indeed Mr. *Whitfield* is in some Measure to be blam'd

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for this : ---- He does not bid them to forsake such Irregularities,--- No!--- his Doctrines are of another Scope--- great Part of them void of the plain Precepts of the Gospel and Morality. He fills them with Regeneration, New-Birth, Sanctification and such like. These Points are not to be discuss'd to his Audience unless at very proper and more retired Seasons than he makes use of, who are generally compos'd of the meanest and more illiterate of the People. Was I engag'd by any Relationship to this Gentleman, I should take the Freedom to advise him to speak more plainly to his Congregation, and consider such Subjects well himself.

“ WHAT is Formality (*Pag. 12.*) a legal Establishment, and Notion of Religion to the Reality of it? Nothing.” --- “ There is a (Shew only, I suppose you mean, of) Religion which amuses Mankind,---but Reality only satisfies the Conscience once duly enlightned--- Very right----Perhaps, here you might insist upon a greater Degree of Illumination than we should care to admit: However that be, If the Gospel, say you, be preach'd in the Church, it is well and desirable.----Every good Man surely will think so.”--- “ But when our Clergy leave the old Truths, and are fallen even into the Scheme of Deism, tho' they may not discern it, Mankind has a right to hear the Truth in the Field, or at a Meeting-House, supposing they can find it no where else.”---The Church then it seems, has no Truth left in it, the Clergy (Methodists excepted) are all Deists, and Blockheads enough at the same Time not to know their own Tenets.

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nets. ----- Why, Sir! Is there no Learning, Sense or Principle but only in the Sect you plead for? And is your Sentiment the unerring Standard of Truth? No, Sir! We beg Leave to urge that the Attack is too general not to meet with Repulse from more than one Quarter.

THE last Circumstance you lay hold, on (*P. 13.*) is the Doctor's Complaint of these Societies weakning and impairing the Church.----- And certainly he complains with Justice, and wisely remarks (*Dr. Trapp, Pag. 38.*) that there may be more Danger to the Church from a Kind of Half-Dissenters in it, than from those who are total Dissenters from it.----And on my Conscience I believe so too. Let any calm Reader peruse these Pages, and judge whether the Doctor speaks in Consideration of his own Interest arising from the Church, or the real Good of the Church itself.----Alas! he cannot enjoy the Benefits of it many Years longer, the Church must soon, (too soon, now!) lose a good Friend and Defender, when the faithful Servant of Christ shall be summon'd to the Happiness of that State which he has for many Years boldly and bravely vindicated. Is such a Man then to be tax'd with fordid Views when he arms in the Defence of that which he has ever fought for, his Church and Religion? ----- I shall leave his own Words to plead his Cause; and consider how prudentially you have conducted this Affair. "When the Ecclesiasticks, say you, of any Kingdom are unhappily degenerate and corrupt, they will naturally be alarm'd, and speak loudly against an Incident, that in any Degree threatens

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enstheir Interest." --- Right, Sir, abuse the Clergy and carry your Cause. Point out their Tricks, Frauds and Enormities, and raise up the third Part of the Nation to yourself as Friends. Demonstrate that their Habit is but a Disguise, *Ut Togam sumunt, ut melius fallant.* That their Praying and Preaching is nothing but Hypocrisy, and done for Interest. This surely would be a Charge heavy enough, and afford delightful Subject-matter for a Gentleman of your Spirit to treat upon and draw out to its full Length. --- But this is not enough, --- They are besides Knaves, Papists and Fanaticks. --- This I confess is something of a new Honour bestowed upon them. Happy surely will the *English* Nation at last be, when the whole Body of Clergy shall have degenerated into the most abandoned and wicked of Men. --- And too, when a Clergyman shall think it his Duty to convince the World of this. This last Paragraph had better flow'd from any other Quill than a Clergyman's. --- Not that there is any more Truth therefore in it, or just Reproaches thence arising to your Brethren, but because the discerning Part of Mankind will see Rancour at the Bottom, and be apt to touch upon your own Character. After all, Sir, I approve of your Conduct. --- Indignity to the Clergy has lifted up more Books than one to its third Edition.

Now arrive we to the Charge of Enthusiasm laid against the Methodists. --- And as this is the grand Point you may perhaps expect me to be very violent, and immediately to enter upon Positions, Affirmations and Negations,
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and to make an empty Noise about Sounds and Words. No, Sir, this is not my Intent in Writing. — I know Mr. *Whitfield* is enthusiastical by his Presumption as to his proving it, he'll do that best himself. — As to his Inspiration, I shall, (which you may judge strange) readily give you up the Question, and grant you that he may be inspired. --- But with your Leave, Sir, no more than any other good Man may be. As to Persons in holy Orders, all those (who exercise their Function worthily) must I think from your own Words (*Page 21.*) necessarily be so. The Holy Ghost, say you, is necessarily concerned in making a real Minister, and on this Footing I look upon Thousands to be more inspired than Mr. *Whitfield* himself.

PRAY, Sir, what mean you by Inspiration? You tell me, (*Page 17.*) that “The Grace of
“Almighty God is nothing less than Inspira-
“tion in some Shape (Degree you should have
“said) or other.” Very well. --- This Grace is truly a supernatural Assistance, and a Product above Nature. --- What then follows? --- That Mr. *Whitfield* is more enriched with this supernatural Assistance than any other of the faithful Servants of Christ? Surely no. --- All the Proof we have of it, is his own Affirmation, but grounded upon no Evidence. --- Should this be true, surely every Man must sin who scruples it. --- Has God shed Measures of his Grace and Favours upon him great enough to constitute him a select Apostle, and shall those of his own Church deny it? Certainly was there the least Shadow of Conviction of its being so, the Crime would lie heavy at
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our Door. ---- But yet none of us are apprehensive of this Crime, nor does (I believe) our Conscience ever upbraid us, when in deepest Examination of ourselves, with offending against God, in denying the extraordinary Mission of Mr. *Whitfield*. I cannot help advising, that if this Gentleman can spare Time from instructing the World, let him look into himself, and consider seriously whether he is in the State he has hitherto presumptuously boasted; and should he find any Defect, it will be Time to reflect that as of old the Sin of lying against the Holy Ghost consisted in a Denial of the Divinity of a truly inspired Person, he may incur Guilt nearly of the same Kind in a daring Affirmation of what himself is not. ---- A Man of his Reading cannot be ignorant of the Punishment in this Case denounced. If he is guilty, it should be his best Care to avoid it.

AFTER all, should we be diffident, and not chuse positively to deny but that he may be more inspir'd; *i. e.* more abundantly assisted by the Holy Ghost than other Christians are; yet we should be glad of any the least circumstantial Evidence. It is contrary to my Apprehension, that this Holy Spirit should single out a Particular from amidst Numbers, enable and endue him with the largest Portions of his Grace to perform and forward the Work of the Ministry, and yet leave him without any other Proof than his own bare Word for it.---*Parum hoc sapit Cælum*. From what we know of the Proceedings of an all wise and good God, such never has been the Method of his Dispensations. He has ever manifested his Power in an extra-
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ordinary Manner given, by extraordinary Effects of his Holy Spirit visible in the immediately selected and adapted Preachers of his Word. Such, not even in the least Degree have appear'd in the Object concern'd, nor, as there is no Occasion for it, do we ever look for them.

I SAID just now I should be glad of any Evidence of Mr. *Whitfield's* superabundant Inspiration.---I will not request a Miracle: But I will ask one Question, in which I charge him by the Name of that God whom he preaches, and as a Man and a Christian that he would deal truly, and faithfully resolve. Does he then find so extraordinary an Assistance of the Holy Ghost in either his publick or private Devotions as to banish thence all *Wavering*, *Distraction* and *Disorder*? Can he, if he resolves upon it, fix his Mind so stedfastly upon his God, and pray so intensely, as that no worldly Embarrassment of Thought, or Suggestion of his spiritual Enemy shall ever break in upon and lessen his Fervency? --- This, if upon his Conscience and Hopes of Happiness he can really do, he is certainly arrived beyond the common Pitch of Mankind. Every good Man endeavours it; and the more gracious God is to lend his Assistance, the nearer he approaches to his Attainment; which is not the least Perfection of a real Christian. But this is not so easily attained. --- If Mr. *Whitfield* has gained this Point, he is certainly one of the happiest, as well as the best too of the Sons of Men. And if, after so many Temptations of the Devil,

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which he tells us he has undergone, he has so far conquered all as to serve God as he ought, let him affirm this to me upon the abovementioned Affeверations, and he is that Man of whose Condition of all the World I shall be most desirous.

SINCE I begun this Letter, Sir, I have seen your Pamphlet very well animadverted upon by a good Hand. I shall therefore make but very few more Remarks upon it. And in the first Place I cannot but observe from your Choice of Collects and Conclusions thence, how much you are fell into the reigning Scheme of carrying every Thing to undue Lengths and Extremes. You wrote a little too much in an Hurry and Passion, and thence urged every Sentence and Word to your own forced Meaning. These Collects may not (I presume) be taken in so very restrained and limited a Sense as you have put upon them. We may pray for the Inspiration (or the Assistance and Grace) of God, and yet not beg for absolute Inspiration, such as the Apostles were enriched with. And as to feeling and perceiving the Operations of the Holy Spirit, I should think with any cool Reasoner, there need be no great Enquiry to find out the Difference betwixt them. To dispute and cavil about Words is the worst Scholarship in the World. You, I make no doubt, know, as the Doctor has observed, that the Scriptures are not to be taken in the utmost strict Sense. --- You are acquainted with our Defect of Language, so that we are incapacitated from speaking as we would. --- Hence then

then the Folly of catching at a Twig, and when sound Argument fails, spinning out the Matter with haranguing on Words.

You seem to have miscarried much in your Performance in regard to the Title you gave your Book. You have laid hold on any Circumstance whence you thought you could best asperse the Doctor, and upon that vented no little unbecoming Spleen and Ill-nature.

It would have been much more of an Answer to have taken into Consideration the Doctrines Mr. *Whitfield* preaches, and to have proved that those, together with a pretended Assurance or Certainty of having the Spirit (*Trapp*, p. 47.) do not produce those mischievous Effects the Doctor mentions; Presumption on one Hand, Despair on the other. These are (as I before intimated) two of the greatest Evils Mankind can fall into, and may thro' Doctrines ignorantly and unwisely handled greatly spread. --- Certainly therefore excessive Rules of Religion, so much maintained and cry'd up by those who cannot be themselves well grounded in them, must be both dangerous and destructive. These weighty Points you have let alone. --- It would have been more just not to have pressed the Scale down so much on one Side only.

BUT, by the Way, this shews how ill you have defended Mr. *Whitfield*; or, if you are a Man of Judgment, how little he is to be defended. These Allegations of the Doctor

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touch very home ; and are more the Result of Truth than Anger. I really cannot see how in the Affair in Hand Christians of all Mankind can be angry over-much ; and to have proved the Doctor so, somewhat more was required than the bare Affirmation of a Title-page.

COME we now then to take a View of the Grounds of this Publication ; which (not to mention Passion and Resentment, from what Cause you know best) I shall presume to call a Defence of Mr. *Whitfield* and his Brethren against Dr. *Trapp*. How well you have acquitted yourself, the World will determine. — And some Part of the World out of the methodical Scheme, may have moderate Sense and Reason still. — You have, however, done (you'll give me Leave to say) your best to serve your Friend, or perhaps only Acquaintance. He is under Obligation to you for your Readiness, but very little, in my Opinion, as to Point of Performance in proving him to be either a good or an honest Man. And yet many a Man of equal Judgment with yourself might have failed in the consequent Part of their Work, who had, like you, so greatly miscarried in the fundamental Part, and so far mistook the Object of Truth, (*Pag. 31.*) as to set out and proceed on a quite contrary Principle.

BUT give me Leave to say, Sir, that I look upon this Mistake to be voluntary. That, upon my Word and Honour, I believe, that neither a Regard to Truth, a Love either of God, his Church or Religion, or even Mr. *Whitfield* himself,

himself, provoked the late Publication so much as Animosity against the Clergy. This you seem designed by Nature for ; which is the more Pity, since both to your own and the Unhappiness of many, your Character bears that Stamp. The Church will not, I hope, be erased in my Time, but be assured, Sir, its present and future Enemies will ever mention you and Mr. *Whitfield* with Respect and Honour, will remember the grand Work you have laid for its Subversion, and the greater the Decrease of Piety and Religion, the more dear will be the Memory of its Instruments.

AND now consider we Mr. *Whitfield*, without Prejudice as he is. ---- A Man but of few Years, and consequently no very great Knowledge or Experience. A Man may have natural Abilities, and have made sufficient Advancement in Learning to qualify himself to enter into the Church at the Time ordained by it. But yet after all, five or six and twenty Years is no great Age to boast of; Judgment and Experience sufficient to compleat a Man are a great Way wanting. People who have lived longer know this Truth. However Youth is not in itself despicable, unless Circumstances conspire to make it so. And nothing would render this Season of Life more detestable than Arrogance and Conceit, did it not at the same Time betray Folly and the very Want of Experience, and hence beget Pity instead of Scorn. This seems advantageous for Mr. *Whitfield*, or surely he would be the least esteemed of any Man breathing.

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FOR those who speak the most favourably of this Gentleman, are sorry to own his extreme Assurance. And indeed this is conspicuous beyond Excuse. He truly is in this more than an Apostle. — They frequently repaired to Places where a Congregation was assembled to worship, but in Case they were expelled the Audience, still took Care to observe Decency and Order. Our Saviour indeed preach'd in the Fields, and Mr. *Whitefield* has drawn that Comparison too near to himself, for me to enlarge farther upon it.

DESCEND we then to less Matters. — And can any Man of the least Sense and Modesty read that conceited and ridiculous Account sign'd by Mr. *Whitefield* himself at *Bristol*, without blushing for him? “ Before he went to the University, “ he (then so young) receiv'd the Sacrament, “ fasted frequently six and thirty Hours, and in “ short, practis'd every Moral and Christian “ Duty. — God gave him a fruitful Genius, a “ ready Wit and great Sagacity. He read our “ best Divines — amongst whom *Tillotson* — who, “ says our Gentleman, knew no more of true “ Christianity than *Malouin*. Two Years he “ underwent a Series of Temptations, and continual Buffetings of the Devils, which, he tells “ us, in a high Degree qualified him for the “ Ministerial Office; and hence he was enabled “ not only to deliver better, but was likewise “ better qualified than other People to compose “ Sermons. — For whereas (says he) other People are forc'd to plod and rack their Brains “ whole Weeks in compiling a Discourse, he

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“ is enabled to compile as fast as he can
“ write.”

You must not think me angry, Mr. *Seagrave*, when I declare that I should have consider'd any Man who had given and sign'd this Character of himself (had I not known it of your Friend Mr. *Whitefield*) to be very weak ; nay indeed unhappy in some Disorder of the Brain. Surely Dr. *Trapp* might have spar'd his Labour in proving such a Person *righteous and wise over-much*.

For, methinks, this Gentleman you defend is absolutely inexcusable in carrying Matters to this unparallel'd Extremity. Could he not have given the whole World a Catalogue of his Perfections, without abusing those great and good Men, long since ('tis piously to be believ'd) in a better and happier World? and at the same Time affronting the whole Nation who reverenc'd and respected them whilst in this?—Many and many have allow'd their Learning and extoll'd their Judgment.—Gentlemen of the greatest Sense and Perspicuity, and hence plac'd at the very Head of our Affairs, who have been their Auditors, have paid a mighty Deference to their Characters. Yet these were not sufficient to teach Mr. *Whitefield* true Christianity; nor till the Perusal of a favourite Book (notwithstanding his having practis'd every Moral and Christian Duty, even before he went to the University) was he inform'd what it was.—To the Devil he says, he owes many Qualifications for the Function he now enjoys, and hence to his own uncommon Abilities to pen Sermons—Of these
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we have Proof.---- I shall not say much hereupon.---- It is scarcely worth while surely to reflect much upon these Absurdities, for so I must call them.---Persons of Sense will see them immediately, and dwell no longer upon them; than only hence to infer that he cannot be a Man of any solid Sense or Understanding, or at least any grounded Knowledge and Experience, who could be guilty of such Declarations.

I CANNOT but think we are very much indebted to Mr. *Tucker* of *Bristol*, for the first Publication of this Mr. *Whitefield's* Account of himself, and producing it sign'd by himself. This at first gave the World a pretty just Notion of Mr. *Whitefield*, and, I believe, has been the Occasion of that Hate which the Methodists still bear to this Gentleman. Mr. *Tucker* has not publish'd without setting his Name to it; and if the Relation be true (and I don't see much Room to doubt it) which he has set down by Way of Note at the Bottom of his Answer to Mr. *Whitefield's* Letter, in the *Gentleman's Magazine* for *June*. We may charge Mr. *Whitefield* and Mr. *Wesley* as Enthusiasts, impious, and a Scandal to the Nation both in Church and State. We have never charg'd them with Enthusiasm so much for declaring that they might have Affluences from the Grace of God, as for pretending to greater and superabundant Measures of the Holy Ghost, more than all other Christians,---- and hence running into all Extravagancies-- and truly in the Account we now speak of, we have a notable and, I think, a never to be forgotten Instance of Enthusiasm in the highest Degree.

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Degree. “ At the Societies in *Bristol* Mr. *Westley* has pray’d, That God would visibly manifest some Token of his Favour.” Presently, some Persons scream out, and put themselves into violent Agitations and Distortions. Mr. *Westley* thinks fit to declare, “ That they can no more help it, than the Sun can cease to shine. They invoke the Holy Ghost ---- return Thanks (in their Manner for it)----- and then place those Persons (through their Prayers) enlightened on an Eminence for the Rest to behold.” See we this in the *Magazine* abovemention’d, at the same Time too remark we there Mr. *Whitfield*’s most horrid Imprecations. And what shall we say to such sad Proceedings as these. A good Man must stand fix’d with Horror, and Words will not be able to express his Concern. *Lord! be not extreme to mark what is done amiss*---If thou art ---- may not thy whole People mourn for it.

I THINK ’tis beyond all Contradiction that Mr. *Whitefield* (whatever in Principle) is in Practice a Dissenter. He has long thought fit to renounce the Liturgy of the Church of *England*, and pray *extempore* in his own Words. I am not now railing at the Dissenters; but if Mr. *Whitefield* does see more real and true Religion amongst them than us, and approves of their Communion, I heartily wish for the Honour of God, the Good of Religion and the Peace of the Nation, that these Gentlemen would receive him into their Society, and that he would implant himself there. *Duobus enim e malis minus optandum.*

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MANY I know call the so much talk'd of *Journal* of Mr. *Whitefield* a silly and ridiculous Thing. For my own Part, I look upon it as a Matter of more Importance; and think there are so near Approaches to, if not real Blasphemy in it, as to render it one of the most scandalous Pieces the Press has produc'd.

ONE Word farther in this Place touching the Field Preaching ---- and not to launch out into Severities, I shall only ask to what End all this? To what End an Hour and an Half Preaching to the Mob and Rabble upon the New Birth, Regeneration, Justification, &c? five out of twenty of whom never understand what the Preacher is about; or, did they, yet the Tedioufness of the Discourse must be the Occasion of their forgetting one Half of it.--- It would be well did they retain so much; but as they assemble rather to make up the Crowd, and see a Rarity, than for Instruction and the Worship of God, 'tis much to be question'd whether one third Part of his Audience remembers five Minutes after one third Part either of the Prayer or Sermon. Are his Audience capable of retaining such Length of Doctrine? I am afraid not--For what are the Audience? Such are they, sorry I am to say it, and no other than those who crowd to a *Smithfield* Shew, or a Criminal's Execution. A small Character surely this to a Clergyman! for few of any superior Sense or Repute to attend his Steps, and for those few to do it through Curiosity and Incog. The Ignorant are his Disciples. There was a Charge once laid against those that enter'd into Houses,
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or ran wandering up and down, and misled the People blinded with Credulity into wrong Paths.---I hope that will not fall here.--- At the same Time, I hope, the Surmise of Mr. *Whitefield's* supporting his frequent Travels by Collections rais'd upon other Designs, is not built upon any good Bottom.

As to his expounding his Scriptures, we need not say much to that--- We know his Years will not admit it. To do this well, he must well understand the *Eastern* Languages; and a Knowledge of them is not so easily attain'd. Certainly (not to say any Thing more harsh) Conceit and Assurance are the Springs of his Actions, and the most requir'd Piece of Knowledge of all is still wanting, *The Knowledge of Himself.*

As I have gone so far, I shall venture to say farther, that, notwithstanding whatever Praises and Gifts Mr. *Whitefield* may bestow upon himself, the more we consider his Words and Works, the more, to all the Sense and Clear-sightedness we are Masters of, will he appear an Enthusiast, a Blasphemer, and a Wavering, Wandering Preacher of no Establishment. He at first touch'd upon the Church, but transgress'd Order, so as not to continue in it. At present he seems near attach'd to the Dissenting Communion; tho' he does not omit to blend his Notions with a good Spice both of the *Roman Catholick* and *Mahometan*. The first of these, 'tis well known, declares all Hereticks and denounces Damnation to them, who sepe-

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rate from their Church : And it is a standing Tenet of the *Mabometan* Faith, That let a Christian live never so well all his Days, yet all's in vain, for that without believing in *Mabomet* there is no Salvation. Mr. *Whitefield* comes not far behind there.----He, we know, pronounces those *damu'd*, who do not adhere to his Doctrines, and believe him inspir'd in the Measure he declares,--- wishes Dr. *Trapp's* Sermon may not rise up against him at the last Day,---excludes Mr. *Tucker* from Happiness hereafter, and gives Sentence, that while he continues in this Way of Thinking (*i. e.* in Opposition to him) he absolutely despairs of meeting him in Heaven. (*Vid. Let. ibid.*) Here, methinks, is something indeed to the Purpose ; he daringly promises himself Heaven, and excludes a Christian Professor and Minister from it. Here is an evident Consequence of that pretended Assurance (mention'd by the Doctor) or Certainty of having the Spirit. Hence a glaring Instance of that Presumption which the Doctor affirms their Preaching and Practice productive of. These Things seem to me, Sir, sad and shocking.

BUT still you'll tell me this Gentleman is greatly inspir'd, and has the Sanction of the Holy Ghost for what he says and does. I cannot but repeat my Wish, that the World had some better Evidence of it, than has hitherto been given. I own I differ greatly from Mr. *Whitefield*, and am not of Opinion that the Holy Ghost over-rules the Will, is absolutely cogent and acts by forcible and irresistible Means, (unless in some very particular Cases, such as
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St. Paul, and where by the Way there is Proof given of its being so) but is rather adjutant and assisting. I believe I shall never be able to persuade myself that the Extravagancies and Inconsistencies Mr. *Whitefield* runs into, to be owing to any Impulsion from this ever Blessed and Holy Spirit.

BUT supposing Mr. *Whitefield* to be in the Right---by Consequence then all who differ from him either in Principle or Practice must be wrong---and if all his Transports in Religion are the Effects of strong Inspiration and greatest Influences of the Holy Ghost, then he is certainly to be esteem'd more really Religious and better than other Men---and if so, it seems allowable, that if there are Degrees of Happiness hereafter, the Man who has been so far favoured by God on Earth, will be more honour'd and exalted above all in Heaven. This may be possible, but it does not seem probable; unless Singularity in Religion has Precedence to all other Acts of it. We would always think humbly of ourselves, in Matters betwixt God and our own Souls--but yet we think and hope too that his Goodness and Mercy will be as greatly exemplified in all his faithful Servants, as in those who dare to lay Claim to the greatest Measures of his Grace; and make that an Argument for subverting his Church, destroying all Rule and OEconomy in Religion---emboldning many to look to Heaven with a Presumptuous Certainty of it, and driving and sinking many others into Despondency and Despair. We trust that God has not for many Years permitted his Church to lie
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in Darkneſs and Error; but that it has been regulated and well diſciplin'd, and real Chriſtianity taught therein long before Mr. *Whitefield* aroſe to change its Eſtabliſhment, or indeed before he was born. However, as there is a mere Poſſibility (and I think that's all) of Mr. *Whitefield*'s being right, and ſo great a Part of Mankind miſtaken, defer we our abſolute Determination to the grand deciſive Day, when theſe and all other Doubts ſhall be unfolded and made clear.

AND ſhould we, at that ſolemn Day, when we muſt give up an Account of our Miniſtry, find our Error in the Want of Credulity in Regard to the now profeſs'd more immediate Meſſenger and Servant of God---yet---we hope, that which ſeems to juſtify our Conduct here, will excuſe us from Blame hereafter. God has rarely pour'd forth extraordinary Gifts of his Holy Spirit, without ſome Manifeſtation of it.---This we know---and upon Deficiency of this Manifeſtation deny we the extraordinary Inſpiration of thoſe who at this Time moſtly pretend to it. There is no new Religion to be introduc'd, therefore agreeably to our Reason, we judge that there is no Occaſion for any ſuch Gifts. All Aſſent, ſays our great *Tillotſon*, is grounded upon Evidence;----till therefore we have ſome further Evidence than the bare Proteſtation of Man's Mouth of himſelf being enlightned more than Thouſands, who put in their Claim and Hopes for the ſame Heaven he ſo arrogantly aſſures himſelf of, we ſhall oppoſe his Principles and Practice---and in doing ſo, dare we to ſay, that we think we are doing God and his Church Service?

vice? And that we may be the better able to do this, Let us in these Times take the greatest heed to ourselves.----Let us above all Things hold fast the Profession of our Faith without wavering.-Let us not be like Children toss'd to and fro, and carried about with every Wind of Doctrine, thro' the Slight of Men, and the cunning Craftiness of those who lie in wait to deceive--- And happy they! who are not deceiv'd, where the most cunning Snares are laid and spread abroad to entangle the Feet of the even so little unwary.----You who have already endeavour'd to break the Charm, and warn the heedless Traveller from the treacherous Path, *Pergite, Viri, vere Reverendi, vere Laudandi----- Hoc Opus, Hic Labor sit---Hoc in Præsentia Vestrum in Laudem, Hoc fortasse quidem in præmium cedat Tempora per futura, & in secula seculorum.*

AND now, Sir, upon taking my Leave of you, I shall point out an Effect of Mr. *Whitefield's* Proceedings, already pretty apparent. And that is---the Division of the Clergy--- You may be pleas'd to remember an old Saying, *Divide & Impera.*---- This is a masterly Stroke, indeed, and discovers the Politician, where the Christian would have been the better Character. I make no Doubt but Things may now be brought to pass, that the Blow may soon fall heavy, which has long threatned us. I congratulate you, Sir, upon your being so happily instrumental towards it.

BUT, after all, it is with Concern I behold Religion turn'd against the Heads of its Professors ;

fors ; and after various Expedients else have fail'd, that made primarily conducive to their Dis-service and Disgrace. May that God whom we both serve, and of whose Favour we both (I presume) hope to partake hereafter, never visit for these Things. May his wise and good Providence so conduct the Affairs of this Nation, that even the next Generation may not in Sorrow rue the Proceedings of their but very late Forefathers. And it shall even be a solemn Wish with me, that the Clergy, (whom, notwithstanding the late Behaviour of some of them, are still, I hope, no Dishonour to *England*) may, maugré all the Insolencies of publick and the subtle and malicious Insinuations of private Enemies, always lift up their Heads with Joy, both to the Glory of God, and the Good of Mankind. The Body of the Clergy are, I verily believe, as Well-wishers to, and, did Occasion require, would, I make no doubt, prove themselves as firmly attach'd to the present ROYAL ESTABLISHMENT, as any Part of the *British* Nation. May they both flourish together.----I am too diffident, Sir, to subscribe myself any farther than

Your Humble Servant.

